

According to one legend, he taught men to train the vine to poles, to prune its superfluous foliage, and to extract the juice of the grape.¹ In the papyrus of Nebseni, written about 1550 B.C., Osiris is depicted sitting in a shrine, from the roof of which hang clusters of grapes;² and in the papyrus of the royal scribe Nekht we see the god enthroned in front of a pool, from the banks of which a luxuriant vine, with many bunches of grapes, grows towards the green face of the seated deity.³ The ivy was sacred to him, and was called his plant because it is always green.⁴

§ 3. *Osiris a God of Fertility*

Osiris As a god of vegetation Osiris was naturally conceived as a $foc^{\wedge} o^{\wedge}$ creative energy in general, since men at a certain stage of evolution fail to distinguish between the reproductive powers of animals and of plants.. Hence a striking feature in his worship was the coarse but expressive symbolism by which this aspect of his nature was presented to the eye not merely of the initiated but of the multitude. At his festival women used to go about the villages singing songs in his praise and carrying obscene images of him which they set in motion by means of strings.⁵ The custom was probably a charm to ensure the growth of the crops. A similar image of him, decked with all the fruits of the earth, is said to have stood in a temple before a figure of Isis,⁶ and in the chambers dedicated to him at Philae the dead god is portrayed lying on his bier in an attitude which indicates in the plainest way that even in death his generative virtue was not extinct but

only suspended, ready to prove a source of life
 and fertility
 to the world when the opportunity should
 offer.⁷ Hymns

sad at heart and weary, on the edge of *the Egyptian*
Resurrect ion, i. 38, 39.
 a well. Hence those who had been ³ E. A. Wallis
 Budge, *op. cit.* i.
 initiated at Eleusis were forbidden to 19, 45, with
 frontispiece,
 sit on a well. See Plutarch, *his et* ⁴ Diodorus
 Siculus, i. 17. 4. *sy*.
Osiris, 15; Homer, *Hymn to Demeter*, ⁵ Herodotus, ii. 48;
 Plutarch, *Isis*
 98 *sq.*; Pausanias, i. 39. I; Apollo- *et Osiris*, 12, 18,
 36, 51; Diodorus
 dorus, *Bibliotheca*, i. 5. i; Nicander, Siculus, i. 21. 5, i. 22.
 6 *sq*^ iv. 6. 3.
Tkeriaca, 486; Clement of Alexandria, ⁶ Hippolytus,
Refutatio omnium
Protrept. ii. 20, p. 16 ed. Potter. *haeresium*^ v. 7, p. 144 eel.
 Duncker
¹ Tibullus, i. 7. 33-36; Diodorus and Schneidewin.
 Siculus, i. 17. I, i. 20. 4. ⁷ A. Marietta-Bey,
Denddrah, iv.
² E. A. Wallis Budge, *Osiris and* plates 66,
 68,69,70,88, 89, 90. Com-